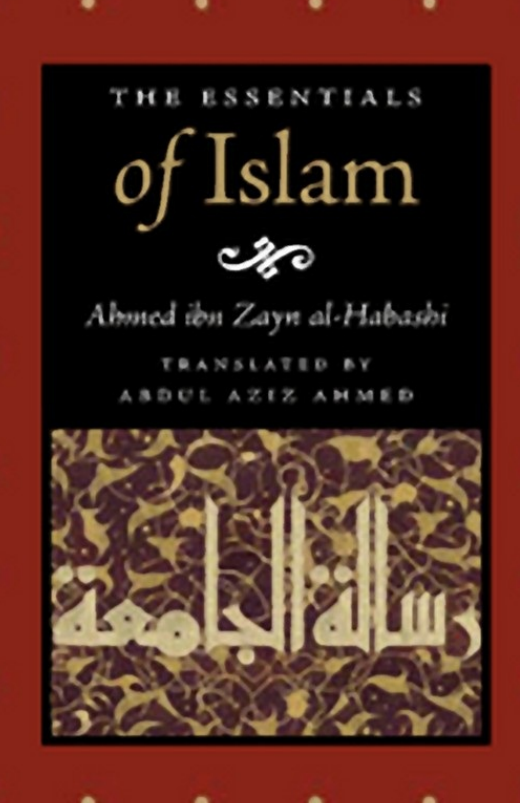
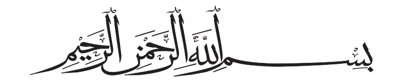

THE ESSENTIALS
of Islam
Ahmed ibn Zayn al-Habashi
TRANSLATED BY
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رسالة الجامعة



The Essentials *of* Islam

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Contents

Introduction

All praise is to Allah, Lord of the Worlds. May Allah send prayers and salutations upon His servant, sent as a mercy to the worlds, Muhammad, the seal of the Prophets and likewise upon his family, companions and those who follow him in excellence until the Day of Recompense.

This text, *al-Risâlatul Jâmiah*, translated as *The Essentials of Islam*, has been used for three centuries as a basic introduction to the rules and principles of Islam. It has served as an elementary book all over the world, especially in East Africa, the Yemen and the Far East. It presents in a few pages the basic facts of belief, worship and morals which are obligatory knowledge for every Muslim man and woman.

The Author

Ahmad ibn Zayn ibn 'Alawi ibn Ahmad al-Habashi was born in the town of Ghurfa in the Hadramaut region of South Arabia at the beginning of the year 1069H (1659ce).

As a young student, he was accustomed to travelling great distances on foot to the towns of Shibâm, Taris, Sayûn and Tarîm in search of knowledge. He studied all the Islamic subjects, including jurisprudence, theology, the Prophetic biography, grammar, rhetoric and literature under al-Sayyid Abdullah bin Ahmad Balfaqih.

For forty years, he kept the company of Imam Abdullah bin 'Alawi al-Haddâd, the celebrated '*Pillar of Guidance*', who taught him more than seventy books relating to a wide variety of Islamic disciplines including *tassawuf*, spirituality. He was described by his teacher as 'the learned ascetic who was sent to me'.

Ahmad bin Zayn composed a number of books including speeches, advice, letters and commentaries on his teacher's poetry. He established many mosques in various parts of Hadramaut.

He died on Friday 19th Sha'bân 1145H, 27th October 1732ce.

The Translation and Acknowledgements

The original translation of this text was made with the permission of the late Ahmad Mashûr bin Tâha al-Haddâd and edited by Shaykh Abdul Hakim Murad. Amendments and corrections were made on the advice of a number of teachers notably Mustafa Azzam in Jordan and Abdul Wahid Shakir in Sweden. The translator is indebted to them all, especially his own teachers Shaykhs Muhamamd Abu Bakr and Muhammad Mlamali, to his family and friends in Glasgow who helped with the editing of this edition.

All good is from Allah granted through the blessed author and all faults and defects are the responsibility of the translator. And by Allah is *tawfiq*, enabling success.

CHAPTER ONE

In the name of God, the Compassionate, the Merciful[1]

الحَمْدُ لله رَبِّ العالَمِينَ حَمْداً يُوافِي نِعَمَهُ وَيُكافِئُ مَزِيدَهُ وَصَلَّى اللهُ عَلى سَيِّدِنا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ قالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ طَلَبُ العِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ وَقالَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ سَلَكَ طَرِيقاً يَلْتَمِسُ فِيها عِلْماً سَلَكَ اللهُ بِهِ طَرِيقاً إِلى الجَنَّةِ وَبَعْدُ : فَهَذِهِ مَسائِلُ مُخْتَصَرَةٌ مِنْ بَعْضِ كُتُبِ حُجَّةِ الإِسْلامِ الغَزالِي غالِباً مَنْ عَرَفَها وَعَمِلَ بِها، نَرْجُو لَهُ مِنَ اللهِ أَنْ يَكُونَ مِنْ أَهْلِ العِلْمِ ظاهِراً وَباطِناً وَبِاللهِ التَّوْفِيقِ

All praise[2] belongs to God, Lord of the Worlds; a praise that matches His gifts and equals His increases.[3] And may God send blessings upon our master Muhammad, and upon his family and companions.

---

[1] 'The Compassionate' (*al-Rahmân*) and 'the Merciful' (*al-Rahîm*) are two attributes of God taken from the word *rahma* which signifies 'mercy'. The name *al-Rahmân* implies intensity and quantity, while the form *al-Rahîm* implies continuity of action. Positioned together, therefore, they mean 'Great and Constant in Mercy'. The author begins with this sentence because the Messenger of God said that 'every important action that does not begin with *bismillâhi al-Rahmân al-Rahîm* is cut off', i.e., lacks blessing. (Abu Dawud, al-Nasâ'i, and lbn Mâjah.)

[2] *Hamd* means 'praising with the tongue for something beautiful'. It implies both the giving of thanks (*shukr*) and extolling (*thana*). (Ibn Juzayy. *Tashil*, 9).

[3] One cannot show gratitude for God's favours except by means of another favour given by Him (al-Shâfi', *Risâla*, 57), for the very breath we use to thank Him with is a gift. As we thank Him and praise Him, His favours increase. (Bayhaqi, *Seventy-Seven Branches*, 26.)

The Messenger of God, upon whom be peace, said: 'Seeking knowledge is an obligation for every Muslim, male and female.'[4] And he said, upon him be peace: 'Whoever takes a path searching for knowledge, God will lead him along a path to the Garden [*al-Janna*].'[5]

The topics discussed in this book have mainly been abridged from the books of *Hujjat al-Islâm* al-Ghazâlî.[6] It is our hope that whoever knows them and acts upon them, will be placed by God among the people of true knowledge, outwardly and inwardly.

And success is from God!

أَرْكَانُ الْإِسْلَامِ

أَرْكانُ الإِسْلام خَمْسَةٌ شَهادَةُ أَنْ لا إِلَهَ إِلاَّ اللهُ وَأَنَّ مُحَمَّداً رَسُولُ اللهِ وَإِقامُ الصَّلاةِ وَإِيتاءُ الزَّكاةِ وَصَوْمُ رَمَضانِ وَحَجُّ البَيْتِ مَن اسْتَطاعَ إِلَيْه سَبيلاً مَعَ الإِخْلاصِ وَالتَّصْدِيقِ فَمَنْ لَمْ يَكُنْ مُخْلِصاً فَهُوَ مُنافِقٌ وَمَنْ لَمْ يَكُنْ مُصَدِّقاً بِقَلْبِهِ فَهُوَ كافِرٌ

---

[4] Narrated by Ibn Mâjah on the authority of Anas ibn Mâlik.

[5] Narrated by al-Bukharî and Muslim on the authority of 'Abdullah ibn Anîs. In the narration of al-Tirmdihî on the authority of Abu Huraira, we find 'makes easy for him a path to the Garden'.

[6] This is Muhammad ibn Muhammad ibn Muhammad Abu Hâmid al-Ghazâlî, whose title is *Hujjat al-Islâm* (The Proof of Islam). He was born in Tûs, a town in N.E. Persia in the year 450H/ 1058ce, and died there on Monday the 14th of Jumâdâ al-Akhira in the year 505H (9 September 1111 ce).

The Pillars of Islam

The pillars of Islam are five:

(1) Bearing witness that there is no god but God and that Muhammad is the messenger of God.

(2) Doing the *Salât*.[7]

(3) Giving the *Zakât*.[8]

(4) Fasting Ramadân.[9]

(5) Making *Hajj*, pilgrimage, to the House,[10] for whoever is able to.

The above are to be done with sincerity and belief. Whoever is not sincere is a *munâfiq* (hypocrite); and whoever does not believe with his heart is a *kâfir*.[11]'

الشَّهادَةُ

وَ أَصْلُ الإِيمانِ أَنْ تَعْتَقِدَ أَنَّ اللهَ تَعالَى مَوْجُودٌ وَأَنَّهُ تَعالَى وَاحِدٌ لا شَرِيكَ لَهُ
وَلا مِثْلَ لَهُ وَلا شِبْهَ لَهُ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ البَصِيرُ خَلَقَ السَّماواتِ
وَالأَرْضَ وَخَلَقَ المَوْتَ وَالحَياةَ وَالطَّاعَةَ وَالمَعْصِيَةَ وَالصِّحَّةَ وَالسَّقَمَ وَجَمِيعَ الكَوْنِ

[7] The ritual prayer, explained in detail later in this book.

[8] The giving of a portion of one's wealth as an act of worship, charity and purification.

[9] The ninth month of the lunar year.

[10] That is, to the Ka'ba, the House of God in Makka, The Ennobled.

[11] Literally, 'one who covers up' i.e., denies the essential reality of God and the dependence of the universe on Him in every instant. In this sense, there is no real 'unbelief', because every human spirit contains the knowledge of God at its core. This knowledge however may be 'covered up' by false imaginings, distraction, and wrong action.

وَما فِيهِ وَخَلَقَ الخَلْقَ وَأَعْمالَهُمْ وَقَدَّرَ أَرْزاقَهُمْ وَآجالَهُمْ لا تَزِيدُ وَلا تَنْقُصُ وَلا يَحْدُثُ حادِثٌ إِلاَّ بِقَضائِهِ وَقَدَرِهِ وَإِرادَتِهِ وَأَنَّهُ تَعالَى حَيٌّ عالِمٌ مُرِيدٌ قادِرٌ مُتَكَلِّمٌ سَمِيعٌ بَصِيرٌ يَعْلَمُ خائِنَةَ الأَعْيُنِ وَما تُخْفِي الصُّدُورُ وَيَعْلَمُ السِّرَّ وَأَخْفَى خالِقُ كُلِّ شَيْءٍ وَهُوَ الواحِدُ القَهَّارُ

Faith, Imân[12]

The reality[13] of *Imân* is that you are convinced[14] that God exists and that He, the Exalted, is One without partner, likeness or similarity.

Nothing is like Him and He is the All-Hearing and All-Seeing. He created the heavens and the earth, death and life, obedience and disobedience, health and sickness and the entire universe and what it contains.

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[12] *Imân* is usually translated as 'faith' but a more accurate translation would be 'secure awareness'. The blessed Messenger has said: '*Imân* is awareness in the heart, pronunciation by the tongue and action with limbs'. (*Sahih hadîth* recorded in al-Tabarânî's *Mu'jam al-Kabîr*)

According to Imâm 'Umar ibn Sumayt, '*imân* is belief in all the essential things of the religion' that the Prophet (upon him be peace) brought. The 'essential things of the religion' are matters which can be known and understood both by the special people and by the common folk.' (Bin Sumayt, *Hadiya*. 9.) The Qur'án describes those who have *imân* as: *those who, when God is mentioned, feel a tremor in their hearts, and when they hear His signs [ayât], find their faith strengthened and put all their trust in their Lord.* (8:2) Imâm al-Bayhâqî uses this passage to prove that *imân* implies both belief and action. (al-Bayhâqî. *Asmâ*. 146.).

[13] Literally, the 'beginning or origin of *imân*' here translated as 'reality of *imân*' according to the commentary of Muhammad Nawawi (*Bahja* 4) and Ba Ma'bad (*Dalail* 14).

[14] 'One says a person is "convinced" about such and such a thing, meaning "his heart has been set on it". The intended meaning here is "tie your heart and set it with conviction to the fact that God exists"'. (Bin Sumayt *Hadiya*. 14.)

He created human beings[15] and their actions, and determined their provisions and their lifespans. There can be no increase or decrease in these appointed things. Nothing happens except by His decree [*qadâ*][16] that it will happen, and His determining [*qadar*],[17] and His will [*irâda*].[18]

He, The Exalted, is Living[19] and All-Knowing. He Wills and is Able. He is Speaker, Hearer and Seer. He is Knower of the treachery of the eye[20] and what is hidden in the chests. He knows all secrets and that which is even more hidden[21]. He is the Creator of everything and is the One, the Subduer.[22]

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[15] *Khalq* means 'creation', and, by extension, creatures including angels, humans and jinn. It is here translated as 'human beings' as they are the greatest creation. Mention of 'their actions' suggests this is the intended meaning.

[16] His pre-existent willing of things, as mentioned in the verse: '*Thy Lord hath decreed that ye worship none but Him*.' (al-Isra 17:23)

[17] His bringing into existence things decreed in pre-existence, for example, the bringing into existence of humankind on earth which had been previously decreed in pre-existence. (Ba Ma'bad, *Dalâil* 16).

[18] Will is an attribute of God meaning that He can choose between all conceivable things. It is said in the Quran: '*For thy Lord is the (sure) Accomplisher of what He planneth*' (Hûd 11:107)

[19] 'He has eternal life which has neither beginning nor end.' (Makhlûf, in al-Haddâd, *Key*, 47.)

[20] That is, 'looking at a fellow Muslim with contempt', (Ba Ma'bad, *Dalâil* 17).

[21] *He knows what is secret and what is yet more hidden* (20:7). Makhlûf, says 'the more hidden refers to the inclinations of the heart and its tales.' (al-Haddâd, *Key*. 49.)

[22] '*al-Qahhâr* is 'the one who subdues and cannot be subdued.' (al-Bayhaqi, *Asmâ'*, II, 428.)

وَأَنَّهُ تَعالَى بَعَثَ سَيِّدَنا مُحَمَّداً عَبْدَهُ وَرَسُولَهُ إِلى جَمِيعِ الخَلْقِ لِهِدايَتِهِمْ وَلِتَكْمِيلِ مَعاشِهِمْ وَمَعادِهِمْ وَأَيَّدَهُ بِالْمُعْجِزاتِ الظَّاهِرَةِ وَأَنَّهُ عَلَيْهِ الصَّلاةُ وَالسَّلامُ صادِقٌ في جَمِيعِ ما أَخْبَرَ بِهِ عَنِ اللهِ تَعَالَى مِنَ الصِّراطِ وَالمِيزانِ وَالحَوْضِ وَغَيْرِ ذَلِكَ مِنْ أُمُورِ الآخِرَةِ وَالبَرْزَخِ وَمِنْ سُؤَالِ المَلَكَيْنِ وَعَذابِ القَبْرِ وَنَعِيمِهِ وَأَنَّ القُرْآنَ وَجَمِيعَ كُتُبِ اللهِ المُنَزَّلَةِ حَقٌّ وَالمَلائِكَةَ حَقٌّ وَالنَّارَ حَقٌّ وَجَمِيعَ ما جاءَ بِهِ سَيِّدُنا مُحَمَّدٌ صَلَّ اللهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ حَقٌّ

He, the Exalted, sent our master Muhammad, His servant[23] and Messenger to the whole of humankind[24] for their guidance, so that they could perfect their lives and complete their return to Him. He helped him with clear miracles.[25]

(You must also be convinced) that he, upon whom be peace and blessing, was truthful in every fact which he conveyed to us from God: whether concerning:

23 *'abduhu*, sometimes translated as His 'slave' or 'bondsman'. To be God's *'abd* is the greatest honour to which a man or woman can aspire: it is the reaffirmation of our spiritual nature, which is to be in submission before the Divine majesty and command.

24 The Message of Islam is addressed not only to one nation or people, but to all nations, both humans and jinn.

25 Among his miracles was the Holy Qurân, and events such as the gushing of water from his fingers and the splitting of the moon. (See al-Bayhaqî, *Dalâil al-Nubuwwa*.)

the Traverse[26] [*sirât*],

the Balance [*mizân*],[27]

the Pool [*hawd*][28]

and other matters of the Next World and the *barzakh*,[29]

including the questioning by the two angels[30]

and the punishment and bliss in the grave.

The Qurân and all the books that God sent down are true. The Angels are true. The Garden is true. The Fire is true. And so is everything else about which our master Muhammad, upon him be peace, informed us.

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[26] A bridge stretching over Hell, which all must try to cross at the Last Judgement. (al-Ghazâlî. *The Remembrance of Death*, 205.7.)

[27] The Scales of Light on which deeds shall be weighed. For details see al-Ghazâli, *The Remembrance of Death*, 195-197.

[28] The Messenger said: "My *hawd* will stretch for a distance like that between Aden and Amman of al-Balqâ' (in Jordan). Its water is whiter than milk and sweeter than honey." (al-Tirmidhî, on the authority of Thawbân.)

[29] The *barzakh* is the interspace between death and Resurrection. A period during which man experiences a foretaste of his final condition.

[30] These two angels are called Munkar and Nakîr. They visit the grave soon after the dead body is placed in it and ask several questions. The most important of these are: 'Who is your Lord? What is your religion? Who is your Prophet?' (For details see al-Ghazâlî, *The Remembrance of Death*. 144-147)

CHAPTER TWO
WORSHIP[31]

الصَّلاةُ

فُرُوضُ الوُضُوءِ

فُرُوضُ الوُضُوءِ سِتَّةٌ الأَوَّلُ النِّيَّةُ الثَّانِي غَسْلُ الوَجْهِ وَحَدُّهُ مِنْ مَنابِتِ شَعْرِ الرَّأْسِ إِلَى مُنْتَهَى اللِّحْيَيْنِ وَالذَّقَنِ طُولاً وَعَرْضاً مِنَ الأُذُنِ إِلَى الأُذُنِ الثَّالِثُ غَسْلُ اليَدَيْنِ إِلَى المِرْفَقَيْنِ الرَّابِعُ مَسْحُ شَيْءٍ مِنْ بَشَرَةِ الرَّأْسِ أَوْ شَعْرٍ فِي حَدِّهِ الخامِسُ غَسْلُ الرِّجْلَيْنِ مَعَ الكَعْبَيْنِ السَّادِسُ التَّرْتِيبُ عَلَى هَذِهِ الكَيْفِيَّةِ

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[31] The rules set out in this book are according to the school of jurisprudence of Muhammad ibn Idrîs al-Shâfi' (b. 150H/767 ce d. 204/820), one of the founders of the four schools (*madhhabs*) of Islamic practice. The others are Abu Hanîfa (83H/702ce-150H/767ce), Mâlik ibn Anas (93H/711ce-179H/792ce) and Ahmad ibn Hanbal (164/780-241/855). It is obligatory for every Muslim to follow one of these four schools, which are all of equal correctness. It is not acceptable to try and work out the rules of Islam for oneself from translations of the Qurân and *hadîth*, because many sections of these texts can only be correctly understood by scholars who know the subtleties of the Arabic language and are aware of the passages which have been abrogated (*mansûkh*) by others.

PRAYER

Purity

The obligations [*furûd*][32] of *wudû'*[33] are six:

(1) Intention [*niyya*].[34]

(2) Washing the face. The limits of the face are lengthwise from the place of the normal hairline of the head to the jawbone and, in width, from ear to ear.

(3) Washing both hands and arms up to and including the elbows

(4) Wiping part of the skin of the head or the hair that covers it.[35]

(5) Washing the two feet up to and including the ankles.

(6) Performing the actions in this order.

[32] *Furûd* (sing. *fard*): obligations, musts. The *shari'a* (the Islamic legal and moral system) classifies all actions into five categories: (1) *fard* (obligatory) (2) *mandûb* (recommended) (3) *mubâh* (morally neutral) (4) *makrûh* (disliked) (5) *harâm* (forbidden).

[33] "The washing of specific parts of the body with a specific intention". (Shâtirî, Yâqût, 17.)

[34] All acts of worship have to be preceded by the forming of a specific intention, to differentiate them from ordinary actions. The Messenger upon him be peace said: 'Acts are only in accordance with intentions; and everybody is credited only for that which he intended.' (Bukhârî on the authority of 'Umar ibn Khattâb) Intention for *Wudû* must be made with the washing of the face.

[35] 'Part' means a few strands of hair. One hair is sufficient to fulfil this requirement.

وَ إِنْ كانَ عَلَيْهِ جَنابَةٌ مِنْ مُجامَعَةٍ أَوْ خُرُوجِ مَنِيٍّ بِنَوْمٍ أَوْ غَيْرِهِ لَزِمَهُ غَسْلُ جَمِيعِ بَدَنِهِ مَعَ نِيَّةِ رَفْعِ الجَنابَةِ

If one is in a state of *janâba*[36] because of sexual intercourse or the emission of sexual fluid [*maniy*][37], during sleep or otherwise[38]; it is necessary to wash the whole body with the intention of removing *janâba*.

نَواقِضُ الوُضُوءِ

وَنْقُضُ الوُضُوءَ الخارِجُ مِنْ أَحَدِ السَّبيلَيْنِ القُبُلِ أَوِ الدُّبُرِ عَلَى ما كانَ وَيَنْقُضُ الوُضُوءَ زَوالُ العَقْلِ بِنَوْمٍ أَوْ غَيْرِهِ إِلاَّ نَوْمَ مُمَكِّنٍ مَقْعَدَتَهُ مِنَ الأَرْضِ وَيَنْقُضُ الوُضُوءَ مَسُّ قُبُلٍ أَوْ دُبُرٍ آدَمِيٍّ مِنْهُ أَوْ مِنْ غَيْرِهِ بِبَطْنِ الكَفِّ وَبُطُونِ الأَصابِعِ كَبيراً كانَ أَوْ صَغِيراً وَلَوْ وَلَدَهُ وَلَوْ مَيِّتاً وَيَنْقُضُ الوُضُوءَ الْتِقاءُ بَشَرَتَيْ رَجُلٍ وَامْرَأَةٍ كَبِيرَيْنِ أَجْنَبِيَّيْنِ بِلا حائِلٍ إِلاَّ ظُفْراً أَوْ شَعْراً أَوْ سِنّاً فَلا يَنْقُضُ الوُضُوءَ

The emission of anything from the two waste passages, front or back, nullifies the *wudû'*.

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[36] Linguistically *janâba* means 'distance' and legally it is a state which prevents one from correctly performing the ritual prayer. Other things which require one to have a complete bath (*ghusl*) are menstruation, childbirth post-natal bleeding and death.

[37] *Maniy* is sexual fluid ejaculated during sexual climax as opposed to *madhy* which is secreted as a result of sexual arousal. *Madhy* does not lead to *janâba* but nullifies the *wudû* and is considered to be filth.

[38] For example, through masturbation.

Wudû' is also lost upon losing control of one's intellect[39] during sleep or otherwise, unless one sleeps sitting down with one's seat firmly fixed on the ground.

Touching the private parts, front or back, of any human whether oneself or someone else, and whether adult or child with the palm of the hand or the inside of the fingers nullifies *wudû'*, even if it be one's own child or a dead person.

The touching of the skin of an adult male by an unrelated female[40] and vice versa without any barrier nullifies the *wudû;* however touching the nails, hair or teeth do not nullify the *wudû*.

وَيُشْتَرَطُ لِصِحَّةِ الصَّلاةِ مَعْرِفَةُ دُخُولِ الوَقْتِ بِيَقِينٍ أَوِ اجْتِهادٍ أَوْ غَلَبَةِ ظَنٍّ فَإِنْ صَلَّى مَعَ الشَّكِّ لَمْ تَصِحَّ صَلاتُهُ وَيُشْتَرَطُ مَعْرِفَةُ القِبْلَةِ وَيَجِبُ سَتْرُ العَوْرَةِ بِساتِرٍ طاهِرٍ مُباحٍ وَيَجِبُ رَفْعُ النَّجاسَةِ مِنَ الثَّوْبِ وَالبَدَنِ وَالمَكانِ وَيَجِبُ عَلَى القادِرِ أَنْ يُصَلِّيَ الفَرْضَ قائِماً

The validity of *salât* is dependent on the following:

1) awareness of the entrance of the time either with certainty [yaqîn] or because of working it out [*ijtihâd*] or an overwhelmingly strong supposition [*ghalabat zann*] because if you make salât with doubt it is not a valid prayer;

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[39] *al-aql*, here translated as intellect is that which can differentiate between good and bad. One loses one's *aql* during sleep or by becoming drunk or mentally ill.

[40] Touching of unmarriageable kin dos not nullify the *wudû*. A man is prohibited from marrying his mother, grandmothers, daughters, sisters, nieces and their daughters, paternal and maternal aunts, great aunts, his wife's mother, his wife's grandmother, the wives of his father or grandfather, the wives of his children and grandchildren. A woman is prohibited from marrying her father, grandfather, etc.

2) awareness of the *qibla*[41]

3) covering the *'awra*[42] with a permitted[43] clean cloth; and

4) the removal of impurity[44] from the clothes, body and place of prayer.

And it is also necessary to pray the obligatory [*fard*] *salât* standing up, if one is able to do so.

فُرُوضُ الصَّلاةِ

فُرُوضُ الصَّلاةِ النِّيَّةُ وَتَكْبِيرَةُ الإِحْرامِ مَعَ النِّيَّةِ وَقِراءَةُ الفاتِحَةِ بِالبَسْمَلَةِ
وَالتَّشْدِيداتِ الأَرْبعِ عَشْرَةَ وَإِخْراجُ الضّادِ مِنَ الظّاءِ وَلَيْسَ في الفاتِحَةِ ظاءٌ ثُمَّ
الرُّكُوعُ وَيَجِبُ أَنْ يَنْحَنِيَ بِحَيْثُ تَنالُ راحَتاهُ رُكْبَتَيْهِ وَيَطْمَئِنُّ فِيهِ وُجُوباً حَتّى
تَسْكُنَ أَعْضاؤُهُ ثُمَّ الاعْتِدالُ وَيَطْمَئِنُّ فِيهِ وُجُوباً ثُمَّ السُّجُودُ مَرَّتَيْنِ وَالجُلُوسُ بَيْنَ
السَّجْدَتَيْنِ وَيَطْمَئِنُّ وُجُوباً في الكُلِّ وَيَفْعَلُ باقِيَ الرَّكَعاتِ كَذَلِكَ

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[41] The direction of the Holy Ka'ba in Makka.

[42] The part of the body which must be covered to maintain modesty and dignity. In the case of men this is everything from the navel to the knees. For women it is the whole body except the hands and face.

[43] Silk and gold are forbidden for men. The wearing of clothes gained by illegal means are also *haram*. However, the prayer would still be considered valid. To be considered *mubâh*, permitted, it must be thick enough for the skin not to be seen.

[44] *Najâsa* (impurity) is filth which prevents the *sa!ât* from being valid. It includes excrement, urine, vomit, and substances derived from pigs and dogs.

THE SALÂT

Obligations of the Salât

These are:

- intention [*niyya*][45]
- entering the prayer by saying '*Allâhu akbar*' ['God is most great'] accompanied by the intention[46]
- the reading of the *Fâtiha*[47] beginning with the words *bismillâhi rahmâni rahîm,* the fourteen points of stress [*tashdîdât*] and not pronouncing a *zâ* instead of a *zhâ,* for there is no *zhâ*-sound in the *Fâtiha*
- and then bowing [*rukû'*]; in this it is necessary to lean forward so as to be able to rest the hands on the knees
- then making the necessary pause [*tuma'nina*], so that all the limbs come to rest; and then
- returning to the upright position [*î'tidâl*], where pausing for a few moments is also necessary; then

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[45] See note 34. The intention for the *salât* should be made with the *takbîratul ihrâm.*

[46] This is known as the *takbîratul ihrâm.* It is accompanied by the raising of one's hands to near one's ears. Only the pronouncement of the words is compulsory and not the raising of the hands.

[47] The first chapter of the Holy Qurân. It includes the words *bismillâhi rahmâni rahîm,* This is read in each prayer cycle (*raka'*).

- prostration [*sajda*], twice, and
- sitting between the two prostrations. Pausing is necessary in all of these.

One must fulfil the above obligations in each *raka*.

وَ التَّشَهُّدُ الأَوَّلُ وَقُعُودُهُ سُنَّةٌ وَالتَّشَهُّدُ الأَخِيرُ وُ الجُلُوسُ فِيهِ فَرْضٌ وَالصَّلاةُ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِه وَصَحْبِهِ وَسَلَّمَ بَعْدَ التَّشَهُّدِ وَقَبْلَ السَّلامِ فَرْضٌ وَالسَّلامُ مِنَ الصَّلاةِ فَرْضٌ وَأَقَلُّ السَّلامِ السَّلامُ عَلَيْكُمْ

The first *tashahhud*, and the sitting during this part of the *salât* is *sunnah*.

The second *tashahhud* and sitting during it are compulsory.

The prayer on the Prophet, upon him, his family and companions be peace and salutations, after the *tashahhud* but before the *salâm* is a compulsion as is the sending of *salâm*.[48]

The minimum *salâm* is *as-salâmu 'alaykum*.

وَ أَقَلُّ التَّشَهُّدِ الواجِبِ التَّحِيَّاتُ للهِ سَلامٌ عَلَيكَ أَيُّها النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكاتُهُ سَلامٌ عَلَيْنا وَعَلَى عِبادِ اللهِ الصَّالِحِينَ أَشْهَدُ أَنْ لا إِلَهَ إِلاَّ اللهُ وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ وَأَقَلُّ الصّلاةِ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ

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[48] The *salâm* is the exiting from the prayer with the words '*as-salâmu alaykum wa rahmatullah*' twice each while turning one's head to the side. However, the minimum to fulfil the obligations is to say '*as-salamu alaykum*'.

The minimum *tashahhud* that fulfils the compulsion is:

at-tahiyyâtu li'llâh. Salâmun 'alayka ayyuha'n-nabiyyu wa rahmatullâhi wa-barakâtuhu. Salâmun 'alaynâ wa-'alâ ibâdi llâhi 's-sâlihîn. Ashhadu al-lâ ilâha illa llâhu wa-anna Muhammadan 'abduhu wa-rasûluh.[49]

The minimum prayer on the Prophet, upon him be peace, is:

Allâhumma salli 'alâ Muhammad[50].

وَ يَنْبَغِي أَنْ يَأْتِيَ بِالسُّنَنِ جَمِيعِها وَهِيَ كَثِيرَةٌ جِدّاً وَيَنْبَغِي الاعْتِناءُ بِالإِخْلاص وَهُوَ العَمَلُ للهِ وَحْدَهُ وَيَنْبَغِي الحُضُورُ وَهُوَ أَنْ يَعْلَمَ بما يَقُولُ وَيَفْعَلُ وَالخُشُوعُ وَهُوَ سُكُونُ الأَعْضاءِ وَحُضُورُ القَلْبِ وَتَدَبُّرُ القِراءَةِ وَتَفَهُّمُها فَإِنَّما يَتَقَبَّلُ اللهُ مِنَ الصَّلاةِ بِقَدَرِ الحُضُورِ وَيحْرُمُ الرِّياءُ في الصَّلاةِ وَغَيْرِها وَهُوَ العَمَلُ لِأَجْلِ النَّاسِ

One should do all the *sunan*[51]. They are many.

It is also required that one humbles oneself with total sincerity [*ikhlâs*], making it an action solely for God alone.

Concentration [*hudûr*] is also required. *Hudûr* is being aware of what one is saying and doing.

Submissiveness [*khushû*], is also required. *Khushû*, is the stillness of the limbs, concentration of the heart and pondering upon and

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[49] Translation: 'Greetings to God, and prayer of peace upon you, O Prophet, and likewise the mercy and blessings of God. Peace be upon us and on the righteous servants of God. I bear witness that there is no god but God, and that Muhammad is His servant and messenger.'

[50] The translation is 'O God send your blessings upon Muhammad'.

[51] *Sunan* are the actions that the Messenger performed but are not obligatory. These include the call to prayer (*adhân*), the announcement that the prayer is about to begin (*iqâma*), the tooth stick (*siwâk*), placing the right hand over the left between the navel and the chest while standing.

the trying to understanding what is being read. God accepts *salât* according to the amount of *hudûr*.

Showing off [*riyâ*], which is acting for the sake of people, in prayer and at all other times is forbidden.

مُبْطِلاتُ الصَّلاةِ

وَ يُبْطِلُ الصَّلاةَ الكَلامُ عَمْداً وَلَوْ بِحَرْفَيْنِ وَناسِياً إِنْ كَثُرَ وَيُبْطِلُها العَمَلُ الكَثِيرُ كَثَلاثِ خَطَواتٍ وَالأَكْلُ وَالشُرْبُ وَانْكِشافُ العَوْرَةِ إِنْ لَمْ تُسْتَرْ حالاً وَوُقُوعُ النَّجاسَةِ إِنْ لَمْ تُلْقَ حالاً مِنْ غَيْرِ حَمْلٍ وَيُبْطِلُها سَبْقُ الإِمامِ بِرُكْنَيْنِ فِعْلِيَّيْنِ وَكَذا التَّخَلُّفُ بِهِما بِغَيْرِ عُذْرٍ

وَ لا تَصِحُّ الصَّلاةُ خَلْفَ كافِرٍ وَامْرَأَةٍ وَخُنْثَى

Acts that invalidate the salât

Deliberately speaking invalidates the *salât*, even if it be only two letters, as does a large amount[52] out of forgetfulness. A large amount of action also invalidates the *salât*: for example: three extra substantial movements, eating, drinking, exposing part of the *'awra*[53] without covering it immediately, and the appearance of *najâsa*[54] if it is not removed immediately without holding it. If a worshipper goes ahead of the imam by two integral elements[55] and likewise, if he

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[52] A large amount is counted as four words or more according to Ibn Hajar.

[53] See note 42.

[54] See note 44.

[55] *Arkân*, integral elements, are the things if they are not present the'entity that they are integral to' does not exist. These are in the case of Islam, the five pillars and in the case of the *salât*, obligations mentioned above.

falls behind the imâm by two integral elements without legitimate reason, his *salât* is also invalid.[56]

Prayer behind a non-believer, a woman or someone of mixed gender is not valid.

الجُمُعَةُ

وَ الجُمُعَةُ فَرْضُ عَيْنٍ عَلَى كُلِّ مُسْلِمٍ ذَكَرٍ حُرٍّ حاضِرٍ بِلا عُذْرٍ شَرْعِيٍّ كالمَرَضِ وَالمَطَرِ

The Jum'a, Friday Prayer

Friday midday prayer in congregation is an obligation for every Muslim who is male, free[57], resident in the locale, and not excused by a legal exemption such as sickness or rain.

وَ مِنْ شُرُوطِ الجُمُعَةِ الخُطْبَتانِ وَأَرْكانُها حَمْدُ اللهِ تَعالَى وَالصَّلاةُ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ وَالوَصِيَّةُ بِالتَّقْوَى وَقِرَاءَةُ آيَةٍ مِنَ القُرْآنِ في إِحْداهُما وَالدُّعاءُ لِلْمُؤْمِنِينَ في الأَخِيرَةِ

Among the conditions of the Jum'a are the two sermons [*al-khutbatayn*]. The integral elements [*arkân*] of the two sermons are *hamd*[58] sending greetings upon the Prophet, calling people towards piety [*taqwâ*], the reciting of at least one verse of Qurân in one of the two sermons, and praying for the believers in the last one.

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[56] For example, if the Imam is moving from the *i'tidâl* and the follower is still in the standing position (i.e. two actions behind) or vice versa the prayer is invalid.

[57] That is, he is not a slave.

[58] He must praise Allah using the word *hamd* (see note two).

وَ يَجِبُ أَنْ يَخْطُبَ قائماً مُتَطَهِّراً مَسْتُورَ العَوْرَةِ وَيَجِبُ الجُلُوسُ بَيْنَهُما فَوْقَ طُمَأْنِينَةِ الصَّلاةِ وَالمُوالاةُ

It is necessary for the one delivering the two sermons to do so while standing in a state of *tahâra* with his *'awra* covered. He must sit between the two sermons, and should pause longer than the normal pause for *salât*. There should be no interruption (between the first and second sermons or the second sermon and the prayer).

وَ صَلاةُ الجَماعَةِ وَصَلاةُ الجَنازَةِ فَرْضُ كِفايَةٍ وَالعِيدانِ وَالكُسُوفانِ وَالوِتْرُ سُنَنٌ مُؤَكَّداتٌ وَكَذا رَواتِبُ الصَّلاةِ وَالضُّحَى وَالتَّراوِيحُ سُنَنٌ لَها فَضْلٌ وَثَوابٌ عَظِيمٌ

Establishing the congregational prayer and the Funeral Prayer [*Janâza*] are communal obligations [*fard kifâya*][59]. The two Eids[60]

[59] There are two types of *fard* (see note 32). A *Fard al-'ayn* is an act which every individual has to perform, unless they have a legally valid excuse. This category includes the five compulsory *salât* and the Fast of Ramadân. The second type of *fard* is called *fard al-kifâya*. This is an obligation that falls on the community as a whole. If one person (or a sufficient number of persons) does the action, he or she will be rewarded and their community will not be at fault. However, if the *fard* is not performed, the whole community will be at fault. An example is the funeral prayer.

[60] The Eid prayers are made on the two days of Celebration. The first (*Eid al-Fitr*) follows on the day after Ramadân has ended and the second (*Eid al-Adhâ*) comes during the Hajj period (on the 10th Dhull Hijja).

the two eclipse prayers[61] and the *witr*[62] prayers are all well established *sunan*, as are the *rawâtib*[63] of *salât*.

The *duhâ*[64] and *tarâwîh*[65] are *sunan*, and bring great blessing and reward.

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[61] The *kusûf* prayer is made at the time of a solar eclipse and the *khusûf* prayer at the time of a lunar eclipse.

[62] The *witr* prayer is the *salât* performed towards the end of the night which ends with an odd number of *raka'ât*.

[63] The *rawâtib* are those *sunan* prayers that follow or precede the *fard salât*. The number of their *raka'ât* along with the number of fard *raka'ât* are shown below (the confirmed *sunan* taken according to Ibn Naqîb al-Misrî):

	Sunan before fard	*fard*	*sunan after fard*
Subh	2	2	0
Zuhr	2	4	2
'Asr	0	4	0
Maghrib	0	3	2
'Isha	0	4	2

[64] Midmorning prayer consisting of at least two *raka'ât*. Its preferred number is eight, prayed in pairs. Its time extends from the sunrise to when the sun is at its zenith (Shâtiri, Yaqût 44).

[65] Prayer consisting of twenty *raka'ât* prayed in twos, offered every night of Ramadân. Its time is from immediately after *'Isha* until the breaking of dawn. (Shâtiri, Yaqût 43).

الصَّوْمُ

وَ أَمَّا الصَّوْمُ وَهُوَ الثَّالِثُ مِنْ أَرْكانِ الإِسْلامِ فَهُوَ إِمْسَاكٌ مَعْرُوفٌ عَلَى وَجْهٍ مَخْصُوصٍ مِنْهُ النِّيَّةُ لِكُلِّ يَوْمٍ وَتَبْيِيتُها مِنَ اللَّيْلِ وَالإِمْساكُ عَنِ المُفْطِراتِ مِنَ الطَّعامِ وَالشَّرابِ وَالجِماعِ وَالاسْتِمْناءِ بِمُباشَرَةٍ وَالاسْتِقاءَةِ بِالاخْتِيارِ

FASTING

Fasting [*sawm*] is the third pillar of Islam. It is the well-known abstinence but with certain special characteristics. Among them are making a daily intention during the preceding night, and abandoning all things which break the fast, including food, drink, sexual intercourse, masturbation and self-induced vomiting.

وَ مِنْ تَمامِ الصَّوْمِ كَفُّ الجَوارِحِ عَمَّا يَكْرَهُهُ اللهُ تَعالَى مِنَ الأَعْضاءِ السَّبْعَةِ الآتِي ذِكْرُها فَفِي الحَدِيثِ خَمْسٌ يُفْطِرْنَ الصَّائِمَ الكَذِبُ وَالغِيبَةُ وَالنَّمِيمَةُ وَاليَمِينُ الكاذِبَةُ وَالنَّظَرُ بِشَهْوَةٍ وَمِنْ تَمامِ الصَّوْمِ تَحَرِّي الإِفْطارِ عَلَى حَلالٍ وَعَدَمُ الاسْتِكْثارِ مِنَ الأَكْلِ

Among the things which perfect the fast is the refraining of the limbs from things which God the Exalted dislikes. The 'seven limbs' which need to be restrained will be discussed later. It has been said in a *hadith* that 'five things nullify the act of the fasting person: lies, backbiting, slander, false oaths and looking with desire.'[66]

Among the things which perfect the fast are: hastening to break the fast with *halâl* food[67] and not eating a great deal.

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[66] Narrated by al-Daylamî on the authority of Anas ibn Mâlik.

[67] One should not break one's fast with prohibited food, which includes pig meat, carrion, blood and anything bought from illegally gained money.

وَيَنْبَغِي الاسْتِكْثارُ مِنَ الصَّوْمِ لا سِيَّما الأَيَّامِ الفاضِلَةِ في الشَّرْعِ وَاللهُ أَعْلَمُ وَبِاللهِ التَّوْفِيقِ

It is good to fast often, especially on the days that Islam has considered special[68].

God knows best and success is from Him.

[68] These include the 10th of Muharram, six days of Shawwâl and the ninth of Dhul Hijja. It is also meritorious to fast on Mondays and Thursdays and on the three middle days of the lunar month.

الزَّكاةُ

وَ أَمَّا الزَّكاةُ وَهِيَ رَابِعُ أَرْكانِ الإِسْلامِ فَتَجِبُ عَلَى الْمُسْلِمِ مَعْرِفَةُ أَنْواعِ الأَمْوالِ الواجِبَةِ فِيها وَهِيَ النَّعَمُ وَالنَّقْدانِ وَالتِّجارَةُ وَالرِّكازُ وَالْمَعْدِنُ وَالْمُعَشَّراتُ وَهِيَ الْحُبُوبُ وَالثِّمارُ فَلا زَكاةَ فِيما سِوَى النَّعَمِ السَّائِمَةِ

ZAKÂT[69]

Zakât of Assets

Zakât is the fourth pillar of Islam. Therefore every Muslim must know the type of possessions on which it is compulsory. These are: livestock [*na'am*][70], gold and silver[71] [*naqd*], trade goods [*tijâra*], buried treasure [*rikâz*], gold and silver mines [*ma'dan*], and *mu'ashsharât*[72], which are seed crops and fruits. There is no *zakât* on animals other than livestock grazing on public land.

وَيُشْتَرَطُ الحَوْلُ لَها وَكَذَلِكَ يُشْتَرَطُ لِلنُّقُودِ وَالتِّجارَةِ وَيُشْتَرَطُ في هَذِهِ الأَنْواعِ النِّصابُ أَيْضاً وَواجِبُ النَّقْدَيْنِ وَالتِّجارَةِ رُبْعُ العُشْرِ وَواجِبُ الحُبُوبِ وَالثِّمارِ الَّتِي سُقِيَتْ بِمُؤْنَةٍ نِصْفُ العُشْرِ وَبِغَيْرِ مُؤْنَةٍ العُشْرُ

A precondition of the *zakât* becoming obligatory is the passing of one lunar year, which is also a condition for money and trade goods.

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69 Zakat generally means 'increase' and 'purification'. Its legal definition is 'that which is taken as a portion of one's wealth according to specific characteristics.' (Shâtiri, Yaqut, 56)

70 *Na'am* include camels, sheep and goats.

71 *Zakât* must be paid on all money that has been saved for a year if it equals the *nisâb* (see note 73).

72 This includes dates, grapes, wheat, barley and the like.

Another condition is that they reach the *nisâb*[73], the lower limit above which *zakât* becomes obligatory [*fard*].

The amount that has to be paid on money and trade goods is 2.5%. On crops and fruits grown by irrigation the zakât is 5%; if the land is not irrigated it is 10%.

زَكاةُ الفِطْرِ

وَ زَكاةُ الفِطْرِ واجِبَةٌ عَلَى كُلِّ مُسْلِم إِذا فَضَلَتْ عَنْ قُوتِهِ وَقُوتِ مَنْ يَقُوتُهُ يَوْمَ العِيدِ وَلَيْلَتَهُ أَرْبَعَةُ أَمْدادٍ بِمُدِّ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَتَجِبُ النِّيَّةُ في الجَمِيعِ

Zakât al-Fitr

The Zakât of Fitr has to be paid by every Muslim who possesses more than his actual needs and the needs of his dependents on the Eid day and the evening preceding it. Its amount is four *mudd*[74] of the Prophet, upon him and his family be peace.

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[73] The *nisâb* for money is the market value of 84.7 gms of gold or 592.9 gms of silver. For crops, it is 6 *sa'* which is 609.84 Kg. For livestock, it is either 5 camels, 30 cows or 40 sheep or goats.

[74] This is 2.03 litres of the main staple crop of the area in which it is given. One *mudd* is 0.5075 litres.

وَلا يجُوزُ أَنْ يَصْرِفَ الزَّكاةَ وَالفِطْرَةَ إِلاَّ إِلَى حُرٍّ مُسْلِمٍ مُتَّصِفٍ بِصِفَةِ أَحَدِ الأَصْنافِ الثَّمانِيَةِ كالفَقِيرِ وَالمِسْكِينِ وَكَوْنَهُ غَيْرَ هاشِمِيٍّ وَلا مُطَّلِبِيٍّ وَلا مَوْلَىً لَهُما وَيَجِبُ اسْتِيعابُ المَوْجُودِينَ مِنْهُمْ

Intention is required for all (above mentioned types of zakât). It is not permitted to give *zakât* or *zakat al-fitr* except to a Muslim who is characterised by one of the eight characteristics[75], such as being a poor or destitute person, and is not a Hâshimî or a Muttalibî[76] nor their freed slaves. It is necessary to pay to all of these groups.[77]

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[75] The Qurân says: '*Alms are for the poor and the destitute and those employed to administer the (funds), for those in bondage and in debt, and in the cause of God, and the wayfarer.*' (Tauba 9:60)

[76] Descendent of the Prophet, who is entitled to some of the *khums*, a 20% portion of war gains.

[77] Zakat of Assets should be distributed to all of the eight categories mentioned in note 75. (Mawawi *Bahja*, 20)



وَ أَمَّا الحَجُّ فَهُوَ خَامِسُ أَرْكانِ الإِسْلامِ وَهُوَ فَرْضٌ عَلَى كُلِّ مُسْلِمٍ مُكَلَّفٍ حُرٍّ وَكَذَا العُمْرَةُ في العُمُرِ مَرَّةً بِشَرْطِ الاسْتِطاعَةِ وَهِيَ أَنْ يَمْلِكَ ما يَحْتاجُ إِلَيْهِ في سَفَرِهِ إِلَى الحَجِّ ذِهاباً وَإِياباً وَنَفَقَةَ مَنْ تَلْزَمُهُ نَفَقَتُهُ إِلَى رُجُوعِهِ

HAJJ

Hajj is the fifth of the pillars of Islam. It is an obligation on every free, legally responsible [*mukallaf*][78] Muslim, as is the 'Umra[79], once in one's life, on condition that one has the ability to go. 'Ability' here means that one possesses what is needed to travel for the pilgrimage and back again and payment for all the expenses of those he is legally obliged to support until his return.

وَ أَعْمالُ الحَجِّ ثَلاثَةُ أَشْياءَ أَرْكانٌ وَواجِباتٌ وَسُنَنٌ

The acts of the Hajj are of three types: the integral elements [*arkân*], the duties [*wajibât*], and the *sunan*.[80]

أَرْكانُ الحَجِّ وَالعُمْرَةِ

فَالأَرْكَانُ خَمْسَةٌ الإِحْرامُ وَهُوَ نِيَّةُ الدُّخُولِ في الحَجِّ أَوِ العُمْرَةِ وَيُسْتَحَبُّ أَنْ يَقُولَ مَعَ ذَلِكَ نَوَيْتُ الحَجَّ أَوِ العُمْرَةَ وَأَحْرَمْتُ بِهِ للهِ تَعالَى وَلا يَصِحُّ الإِحْرامُ بِالحَجِّ إِلاَّ

[78] An adult in possession of his or her senses and hence legally accountable.

[79] The lesser pilgrimage described below.

[80] For *arkân,* see note 55. A *wâjib* is a compulsion that in the case of Hajj can be atoned for if missed. The *sunan* are the recommended actions also called *mandûb* (see note 32).

في أَشْهُرِه وَهِيَ شَوَّالٌ وَذُو القَعْدَةِ وَعَشْرُ ذي الحِجَّةِ وَآخِرُها طُلُوعُ فَجْرِ لَيْلَةِ النَّحْرِ
وَباقِي الأَرْكانِ الوُقُوفُ بِعَرَفَةَ وَطَوافُ الإِفاضَةِ وَالسَّعْيُ وَالحَلْقُ أَوِ التَّقْصِيرُ

وَ أَرْكانُ العُمْرَةِ هِيَ أَرْكانُ الحَجِّ إِلاَّ الوُقُوفَ فَلَيْسَ مِنْها

The *arkân* of the Hajj are five:

Ihrâm[81]; this is the intention to perform the Hajj or the 'Umra. It is preferred that one utters the words 'I intend to perform the Hajj or the 'Umra, and I sanctify myself thereby for God the Exalted.' It is not valid to enter *ihrâm* for Hajj except in the Hajj months, which are *Shawwâl*, *Dhu'l-Qa'da*, and the ten days of *Dhu'l-Hijja*, the last of which is dawn on the Day of Sacrifice (10th *Dhu'l-Hijja*).

The remaining *arkân* are:

the Standing at *'Arafât*[82],

the *tawâf* of *ifâda*[83],

the *sa'y*[84],

and the shaving or cutting of the hair[85].

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81 *Ihrâm* is the intention to do Hajj, 'Umra or both and in the case of men is accompanied by the donning of two white seamless sheets. This is a sacred state where certain things become prohibited, as described later in the text.

82 One must be in the valley of 'Arafât near Makkah at some time between noon and sunset.

83 Circumambulation of the Sacred House as described below.

84 Moving between the hills of Safa and Marwa, as described below.

85 One shaves or cuts one's hair as a symbol of leaving the state of *ihrâm*. Women do not shave their hair.

The integral elements of the ʻUmra

They are the same as the *arkân* of the Hajj with the exception of the Standing at ʻArafât, which is not one of them.

الطَّوافُ

وَ يَجِبُ لِلطَّوافِ سَتْرُ العَوْرَةِ وَالطَّهارَةُ مِنَ الحَدَثَيْنِ وَمِنَ النَّجاسَةِ وَأَنْ يَكُونَ سَبْعَ طَوْفاتٍ في المَسْجِدِ وَالبَيْتُ عَنْ يَسارِهِ وَهُوَ خارِجٌ عَنْهُ

Tawâf and Sa'y

Necessary for the *tawâf* are the covering of the *ʻawra,*[86] the state of *tahâra*[87] from things which invalidate it and from *najâsah*[88] and that the *tawâf* is seven circles inside the mosque and keeping the House [Ka'ba] on one's left; and that one is not actually inside the Ka'ba.

السَّعْيُ

وَ يَجِبُ أَنْ يَكُونَ السَّعْيُ سَبْعاً وَبَعْدَ طَوافٍ وَأَنْ يَبْدَأَ بِالصَّفا وَيَخْتِمَ بِالمَرْوَةِ

The *sa'y* must be done seven times, must be after the *tawâf* and must begin at al-Safâ and end at al-Marwa.

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[86] See note 42.

[87] That is not in a state of *janâba* (see earlier) and in a state of *wudû*.

[88] See note 44.

واجِباتُ الحَجِّ

وَ واجِباتُ الحَجِّ الإِحْرامُ مِنَ المِيقاتِ وَالمَبِيتُ بِمُزْدَلِفَةَ لَيْلَةَ النَّحْرِ وَالمَبِيتُ لَيالِيَ التَّشْرِيقِ بِمِنًىٍ وَالرَّمْيُ وَطَوافُ الوَداعِ

The Duties [*wâjibât*] of the Hajj

The *wâjibât* of the Hajj are being in a state of *ihrâm* from the *mîqât*[89], the spending of the night before the Day of Slaughter at Muzdalifa; spending the nights of *tashrîq* at Minâ[90]; the throwing of stones against the pillars[91]; and the Farewell *Tawâf*[92].

سُنَنُ الحَجِّ

وَ أَمَّا السُّنَنُ فَكُلُّ ما سِوَى الأَرْكانِ وَالواجِباتِ فَمَنْ تَرَكَ رُكْناً لَمْ يَصِحَّ حَجُّهُ وَلا يَحِلُّ مِنْ إِحْرامِهِ حَتَّى يَأْتِيَ بِهِ وَلا يَجْبُرُهُ دَمٌ وَلا غَيْرُهُ وَثَلاثَةٌ مِنَ الأَرْكانِ لا تَفُوتُهُ ما دامَ حَيّاً وَهِيَ الطَّوافُ وَالسَّعْيُ وَالحَلْقُ وَمَنْ تَرَكَ شَيْئاً مِنَ الواجِباتِ صَحَّ حَجُّهُ وَلَزِمَهُ دَمٌ وَعَلَيْهِ إِثْمٌ إِنْ لَمْ يُعْذَرْ وَمَنْ تَرَكَ شَيْئاً مِنَ السُّنَنِ فَلا شَيْءَ عَلَيْهِ وَلَكِنْ تَفُوتُهُ الفَضِيلَةُ

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[89] Literally *miqât* means 'limit'. Here it means the time and place proper for the rite. One can not go beyond the specified boundaries of the sacred area except in a state of *ihrâm*.

[90] The days of *tashriq* are 11th, 12th and 13th of Dhul Hijja.

[91] On the morning of the Day of Slaughter seven small pebbles are thrown at a pillar known as *jamaratul 'aqaba*. In the afternoon of the days of *tashriq*, seven small pebbles are thrown at each of the three pillars in Mina.

[92] One should perform *tawâf* again when one intends to leave the Holy City.

The Sunan of the Hajj

The *sunan* include all acts which should be done but which are not included among the *arkân* or the *wâjibât*.

Missing out a part of the Hajj

Whoever misses out a *rukn,* his Hajj will not be valid and it is not permitted for him to leave the state of *ihrâm* until he completes it. An atonement payment of the penalty known as *dam*[93] will not make up for it nor will anything else. Three of the *arkân* will always be binding as long as the person performing the Hajj is alive. They are:

the *tawâf,*

the *sa'y*

and the shaving (or cutting) of the hair.

Whoever misses out a *wâjib,* his Hajj is valid but he has to make a sacrificial slaughter. He will be in a state of sin if he misses it out without a legitimate excuse. But whoever misses out a *sunnah,* his Hajj is valid and he is not in a state of sin and does not have to pay a *dam* penalty; although he has missed out on a great deal of blessing.

مُحَرَّماتُ الإِحْرامِ

وَ يَحْرُمُ سَتْرُ رَأْسِ الرَّجُلِ وَوَجْهِ المَرْأَةِ المُحْرِمَيْنِ أَوْ بَعْضِهِما وَإِزالَةُ الظُّفْرِ وَالشَّعْرِ وَدَهْنُ شَعْرِ الرَّأْسِ وَاللِّحْيَةِ وَتَطَيُّبُ جَمِيعِ البَدَنِ وَيَحْرُمُ عَقْدُ النِّكاحِ وَالجِماعُ

[93] Sacrificial slaughter, usually of a sheep.

وَمُقَدَّماتُهُ وَإِتْلافُ كُلِّ حَيْوانٍ بَرِّيٍّ وَحْشِيٍّ مَأْكُولٍ وَالمَرْأَةُ كالرَّجُلِ في المُحَرَّماتِ

It is not permitted for a man to cover his head, or for a woman to cover her face, while in the state of *ihrâm*. They are not permitted to cover even part of them[94]. Nor are they permitted to cut[95] their nails or hair or to put oil on the hair of the head or beard, or to wear perfume on any part of the body. It is not permitted to perform the marriage ceremony or to have sexual intercourse or indulge in foreplay, or to harm any edible wild land animal. The woman and the man are the same with regard to these prohibitions.

[94] That is, the man can not cover part of his head and the woman can not cover part of her face.

[95] Or remove them by any other means such as pulling or plucking.

CHAPTER THREE
MORALS

حِفْظُ القَلْبِ مِنَ المَعاصِي

وَ حِفْظُ القَلْبِ مِنَ المَعاصِي واجِبٌ عَلَى كُلِّ مُسْلِمٍ وَكَذا حِفْظُ الأَعْضاءِ السَّبْعَةِ فَرْضُ عَيْنٍ عَلَى كُلِّ مُسْلِمٍ

فَمِنْ مَعاصِي القَلْبِ الشَّكُّ في اللهِ تَعالىَ وَالأَمْنُ مِنْ مَكْرِ اللهِ وَالقُنُوطُ مِنْ رَحْمَةِ اللهِ تَعالىَ وَالتَّكَبُّرُ عَلَى عِبادِ اللهِ تَعالىَ وَالرِّياءُ وَالعُجْبُ بِطاعَةِ اللهِ تَعالىَ وَالحَسَدُ وَالحِقْدُ عَلَى عَبِيدِ اللهِ وَمَعْنَى الحَسَدِ كَراهِيَةُ النِّعْمَةِ عَلَى المُسْلِمِ وَاسْتِثْقالُها وَمِنْها الإِصْرارُ عَلَى مَعْصِيَةِ اللهِ وَالبُخْلُ بِما أَوْجَبَ اللهُ تَعالىَ وَسُوءُ الظَّنِّ بِاللهِ وَبِخَلْقِ اللهِ وَالتَّصْغِيرُ لِما عَظَّمَ اللهُ مِنْ طاعَةٍ أَوْ مَعْصِيَةٍ أَوْ قُرْآنٍ أَوْ عِلْمٍ أَوْ جَنَّةٍ أَوْ نارٍ وَكُلُّ ذَلِكَ مِنَ المَعاصِي وَالخَبائِثِ المُهْلِكاتِ بَلْ بَعْضُ ذَلِكَ مِمَّا يُدْخِلُ في الكُفْرِ وَالعِياذُ بِاللهِ تَعالىَ مِنْ ذَلِكَ

Keeping the Heart from Vices[96]

This is a duty [*wâjib*] for every Muslim. Likewise, the preserving of the 'seven limbs' is a compulsion on every individual Muslim.

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[96] Literally, 'keeping the heart from acts of disobedience'. Ba Ma'bad says of the word 'heart': 'What is intended here is the divine and subtle entity that is the place of the Gaze of God.' (Ba Ma'bad *Dalâ'il* 44). It is to the limbs like a ruler to his subjects.

The Vices of the Heart

These are:

- doubt [*shakk*][97]about the existence of God, the Exalted
- considering oneself out of the realm of God's plan or beyond His Mercy[98]
- considering oneself superior to the other slaves of God [*takabbur*][99]
- showing off [*riyâ*][100]
- self glorification in one's obedience to God [*'ujb*][101]
- spite towards others [*hiqd*][102], and
- envy [*hasad*]. The meaning of *hasad* is dislike and annoyance at the gifts God has given to another Muslim, and wishing they would lose them.

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[97] Doubt is caused by ignorance, distraction, and sin. The sound heart naturally perceives the miraculous order of the universe and the spirit, and sees God therein.

[98] The Qurân states: *Did they then feel secure against the Plan of God? But no one can feel secure from the Plan of God, except those (doomed) to ruin.* (al-'Arâf 7:99). And: *Despair not of God's mercy! Truly God forgives all sins.'* (al-Zumar 39:53).

[99] The Messenger, upon him be peace said: 'It is sufficient evil for a man that he despises his brother Muslim.' (Muslim on the authority of Abu Huraira)

[100] The Messenger, upon him be peace said: 'Whoever acts to be heard and seen, God will cause his falsity to be heard and seen.' (al-Bukhârî, on the authority of Jundub)

[101] Ahmad ibn Zayn defines *'Ujb* as 'belief that one's self is perfect and being happy about it while forgetting the blessing God has granted it and lack of fear that it may disappear'. (al-Habashi, *Sharh al-'Aynia*, 324)

[102] The Messenger, upon him be peace said: 'Do not hate one another, or envy one another, or turn your backs on one another. Instead, be brothers as God's servants.' (al-Bukhârî, on the authority of Anas).

Among them also are:

- persistence in disobedience of God
- miserliness over things that God has made compulsory for you
- bad thoughts about God and about people
- considering unimportant the things which God has made important, including obedience, disobedience, the Qurân, knowledge, the Garden and the Fire.

All of these are acts of disobedience, and will lead to one's destruction. In fact some of them lead to one entering into the state of *kufr*, disbelief. God's refuge is sought from that.

طاعَةُ القَلْبِ

وَ مِنْ طاعَةِ القَلْبِ الإِيمانُ بِاللهِ تَعالىَ وَاليَقِينُ وَالإِخْلاصُ وَالتَّواضُعُ وَالنَّصِيحَةُ لِلْمُسْلِمِينَ وَالسَّخاءُ وَحُسْنُ الظَّنِّ وَتَعْظِيمُ شَعائِرِ اللهِ وَالشُّكْرُ عَلَى نِعَمِ اللهِ كالإِسْلامِ وَالطَّاعَةِ وَسَائِرِ النِّعَمِ وَالصَّبْرُ عَلَى البَلاءِ مِثْلُ الأَمْراضِ وَالمِحَنِ وَمَوْتِ الأَحِبَّةِ وَفَقْدِ المالِ وَتَسَلُّطِ النَّاسِ وَالصَّبْرُ عَلَى الطَّاعَةِ وَالصَّبْرُ عَنِ المَعاصِي وَالثِّقَةُ بِالرِّزْقِ مِنَ اللهِ وَبُغْضُ الدُّنْيا وَعَداوَةُ النَّفْسِ وَالشَّيْطانِ وَمَحَبَّةُ اللهِ وَرَسُولِهِ وَصَحابَتِهِ وَأَهْلِ بَيْتِهِ وَالتَّابِعِينَ وَالصَّالِحِينَ وَالرِّضا عَنِ اللهِ وَالتَّوَكُّلُ عَلَيْهِ وَغَيْرُ ذَلِكَ مِنَ الواجِباتِ القَلْبِيَّةِ المُنْجِيَةِ

The Virtues of the Heart
These include:

- belief in God

- certainty [*yaqîn*][103]
- sincerity [*ikhlâs*][104]
- humility [*tawâdu*][105]
- sincere behaviour [*nasîha*] towards the Muslims[106]
- generosity
- keeping a good opinion of others[107]
- honouring the rites and sacred sites [*sha'â'ir*] of God[108]
- gratitude for the gifts of God, including Islam, obedience and all His other gifts
- steadfastness [*sabr*] in trials such as sickness, tests, the death of loved ones, loss of possessions, and the rule of people; consistency [*sabr*] in obedience to God; patient avoidance [*sabr*][109] of disobedience

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[103] Imâm al-Haddâd says, 'certainty is power, firmness and stability of faith so great that it becomes as a towering mountain which no doubts can shake.' (al-Haddâd, *The Book of Assistance*, 7.)

[104] Ibn 'Umar was once asked about sincerity, and he replied: 'It is present when one wishes to be praised for something only by God.'

[105] Not considering yourself better than anyone.

[106] Every Muslim is a brother to every other Muslim; he neither traduces, humiliates nor despises him.' (Muslim on the authority of Abu Huraira.). It is clearly contrary to the Prophetic behaviour to show these bad characteristics to people of any belief.

[107] '*0 you who believe! Shun much suspicion, for truly, some suspicion is a sin.*' (al-Hujurât 49: 12)

[108] '*And whoever reveres the* sha'â'ir *of God, truly, that is from the piety of hearts.*' (Hajj 22:32)

[109] *Sabr* is here translated in three different ways to show the three different meanings of the word. Chapter 28 of *The Book of Assistance* is dedicated to this subject.

- confidence about one's provision [*rizq*][110]
- dislike of the *dunyâ*, the temporal world[111]
- hostility towards the *nafs*[112], the lower ego, and towards Satan [*Shaytân*]
- love of God, His Messenger and his companions, his family, the second generation of Muslims [*tâbiûn*], the righteous ones [*sâlihûn*]
- satisfaction with God [*ridâ*] [113]
- dependence on God [*tawakkul*][114], and
- other acts of the heart which are obligatory and save the heart.

مَعاصِي الجَوارِح

وَ أَمَّا مَعاصِي الجَوارِح فَمَعاصِي البَطْنِ مِثْلُ أَكْلِ الرِّبا وَشُرْبِ كُلِّ مُسْكِرٍ وَأَكْلِ
مالِ اليَتيمِ وَكُلِّ ما حَرَّمَ اللهُ عَلَيْهِ مِنَ المَأْكُولاتِ وَالمَشْرُوباتِ وَقَدْ لَعَنَ اللهُ وَرَسُولُهُ

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110 *Rizq* is the regular sustenance which God has pronounced will come to us if we trust in Him.

111 *Dunyâ* refers to the world in which we temporarily live. The Messenger, upon him be peace, said if the *dunyâ* was worth as little as a gnat's wing in God's sight He would not give a *kâfir* even a drink. The *dunyâ*, therefore is no more than a bridge to be crossed, a world of tests which we must properly respond to.

112 The lowest soul and Satan drive one towards evil. Rejecting their seductions will lead to one's heart being healthy and protected from falling into sin and disgrace. By denying the lowest soul it moves from its basest state to a more refined and praiseworthy state.

113 *Ridâ* contentment with whatever He does. When someone is contented with, God, God is contented with him. Cf. Qur'an 98:8.

114 The Qurân says: *Say: God is enough for me. Upon Him do the reliant depend*. (al-Zumar 39:38)

آكِلَ الرِّبا وَكُلَّ مَنْ أعانَ عَلَى أَكْلِهِ وَلَعَنَ شارِبَ الخَمْرِ وَكُلَّ مَنْ أعانَ عَلَى شُرْبِها حَتَّى البائِعَ لَها

THE VICES OF THE LIMBS

The Vices of the Stomach

These include the consumption of *ribâ*[115], usury, drinking any intoxicant, consuming the wealth of an orphan, and all foods and drinks which God has made forbidden [*harâm*].

God and his Messenger have cursed the consumer of *ribâ* and whoever helps in its consumption. The Messenger (upon whom be blessings and peace) cursed the drinker of wine[116] and whoever helped him in its drinking, including the one who sold it to him.

مَعاصِي اللِّسانِ

وَ مَعاصِي اللِّسانِ كَثِيرَةٌ أَيْضاً مِثْلُ الغِيبَةِ وَهِيَ ذِكْرُكَ أَخاكَ الْمُسْلِمَ بِما يَكْرَهُ وَإِنْ كُنْتَ صادِقاً وَالنَّمِيمَةِ وَالكَذِبِ وَالشَّتْمِ وَالسَّبِّ وَاللَّعْنِ وَغَيْرِها

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115 *Ribâ* refers to any money loaned or received on interest. It is here classified as a 'vice of the stomach' because of the Qurânic image: *O you who believe! Do not devour usury*. (ali Imran 3:130)

116 'Wine' here includes all intoxicants. The Messenger said: *'cursed is wine as its its drinker, its pourer, its seller, its purchaser, its producer, its carrier, the one to whom it is carried and the one who eats from its payment.'* (Abû Dawûd, Ibn Mâjah and al-Tirmidhi on the authority of Ibn Abbâs)

The Vices of the Tongue

These are very numerous. They include backbiting, which is to mention something about your Muslim brother [or sister] that they would not like even if it be true, slander, lies, insults [*shatm*], abuse [*sabb*][117], cursing[118] and many things beside these[119].

مَعاصِي العَيْنِ

وَ مَعاصِي العَيْنِ مِثْلُ النَّظَرِ إِلى النِّساءِ الأَجْنَبِيَّاتِ وَنَظَرِ العَوْراتِ وَالنَّظَرِ بِالاسْتِحْقارِ إِلى الْمُسْلِمِ وَالنَّظَرِ في بَيْتِ الغَيْرِ بِغَيْرِ إِذْنِهِ

The Vices of the Eye

These are things like looking at members of the opposite sex whom you are not allowed to look at, looking at private things [*'awrât*], looking with scorn at a Muslim; and looking into someone's house without permission.

مَعاصِي الأُذُنِ

وَ مَعاصِي الأُذُنِ كالاسْتِماعِ إِلى الغِيبَةِ وَغَيْرِ ذَلِكَ مِنَ الْمُحَرَّماتِ

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117 Imam al-Nawawi says that *Sabb* and *Shatm* are synonymous and both mean 'speaking about someone's honour negatively. It is also said that *Sabb* are painful insults. The Messenger said 'Insulting a Muslim is corruption (*fusûq*) and fighting him is disbelief.' (Muslim and al-Bukhârî on the authority of Ibn Mas'ud).

118 Nuri says that this even includes cursing animals or inanimate objects. (Nuri, 30)

119 In summary, the Messenger upon him be peace said: '*Whoever believes in God and the Last Day should speak goodness, or otherwise keep silent.*' (Muslim on the authority of Abû Huraira)

The Vices of the Ear

These are things like listening to backbiting and other things which are *harâm*.

مَعاصِي اليَدِ

وَمَعاصِي اليَدِ كالتَّطْفِيفِ في الكَيْلِ وَالوَزْنِ وَالخِيانَةِ وَالسَّرِقَةِ وَسائِرِ المُعامَلاتِ المُحَرَّمَةِ كالقَتْلِ وَالضَّرْبِ بِغَيْرِ حَقٍّ

The Vices of the Hand

These include cheating while weighing and measuring, deceiving, stealing and all other forbidden actions such as killing or hitting someone without legitimate reason.

مَعاصِي الرِّجْلِ

وَ مَعاصِي الرِّجْلِ المَشْيُ في سِعايَةٍ بِمُسْلِمٍ أَوْ قَتْلِهِ أَوْ ما يَضُرُّهُ بِغَيْرِ حَقٍّ وَ غَيْرُ ذَلِكَ مِنْ كُلِّ ما حَرُمَ المَشْيُ إِلَ

The Vices of the Feet

These include going out to slander [*siâ'ya*][120] a Muslim, or kill or harm him without legitimate reason and everything else which it is *harâm* to walk to.

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[120] *Siâya* is specifically slandering someone in front of a ruler or person with power to inflict damage on the person being slandered. It is here translated with a more general meaning. And God knows best.

مَعاصِي الفَرْجِ

وَ مَعاصِي الفَرْجِ كالزِّنَى وَاللِّواطِ وَالاسْتِمْناءِ بِاليَدِ وَغَيْرِها مِنْ مَعاصِي الفَرْجِ

The Vices of the Private Parts

These are acts like *zinâ*[121], sodomy[122], masturbation, and other such things.

مَعاصِي البَدَنِ

مَعاصِي البَدَنِ وَالمَعْصِيَةُ بِكُلِّ البَدَنِ كالعُقُوقِ لِلْوالِدَيْنِ وَالفِرارِ مِنَ الزَّحْفِ وَهُوَ مِنَ الكَبائِرِ وَغَيْرِ ما ذُكِرَ مِثْلُ قَطِيعَةِ الرَّحِمِ وَظُلْمِ النَّاسِ

The Vices of the Whole Body

These include unruliness towards one's parents and fleeing from the battle lines. These are considered to be from the major sins. Other things which may be mentioned besides those already mentioned include cutting off family ties, and abusing other people's rights.

وَ اللهُ المُوَفِّقُ وَالمُعِينُ لِما يُحِبُّ وَيَرْضَى وَصَلَّى اللهُ عَلَى سَيِّدِنا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ

And God is the one who grants success and assists one towards what He loves and is pleased with. And God sends blessings and salutations upon our master Muhammad and his family and companions.

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121 Sexual relations with anyone whom one is not married.

122 That is 'anal sex whether with a man or woman'. (Ba Mabad, *Dalâil* 51)

CHAPTER FOUR
QUNÛT

قُنُوتُ الشَّافِعِيَّةِ

اللَّهُمَّ اهْدِنا فِيمَنْ هَدَيْتَ وَعَافِنا فِيمَنْ عافَيْتَ وَتَوَلَّنا فِيمَنْ تَوَلَّيْتَ وَبارِكْ لَنا فِيما أَعْطَيْتَ وَقِنا شَرَّ ما قَضَيْتَ فَإِنَّكَ تَقْضِي وَلا يُقْضَى عَلَيْكَ وَإِنَّهُ لا يَذِلُّ مَنْ والَيْتَ وَلا يَعِزُّ مَنْ عادَيْتَ تَبارَكْتَ رَبَّنا وَتَعالَيْتَ فَلَكَ الحَمْدُ عَلَى ما قَضَيْتَ وَلَكَ الشُّكْرُ عَلَى مَا أَنْعَمْتَ بِهِ وَأَوْلَيْتَ نَسْتَغْفِرُكَ وَنَتُوبُ إِلَيْكَ وَصَلَّى اللهُ عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ

The Qunût of al-Shâfi'î

Transliteraton of the *qunût* prayer:

Allâhummaha ^hdinâ fiman hadayt,
wa 'âfinâ fiman 'âfayt,
wa tawallanâ fiman tawâllayt,
wa-bârik lanâ fima a'tayt,
wa qinâ sharra mâ qadayt
innaka taqdî wa lâ yuqdâ 'alayk,
wa innahu lâ yadhillu man wâlayt,
wa lâ ya'izzu man 'âdayt
tabârakta rabbanâ wa ta'âlayt
fa laka'l-hamdu 'alâ mâ qadayt,

wa laka'sh-shukru 'alâ ma an'amta bihi wa awlayt,

wa nastaghfiruka wa natûbu ilayk,

wa salla 'llâhu 'alâ khayri khalqihi Muhammadin

wa 'alâ âlihi wa ashâbihi wa sallam

Translation:

O God, guide us among those You have guided.

Restore us to a state of well being among those You have restored to a state of well being.

Befriend us among those You have befriended.

Bless us with increase in what you have given.

Keep away any evil that You have ordained; for surely You ordain and You are not ordained upon, and surely those You have befriended are not put down and those You have taken as enemies are not empowered. You are Blessed and Exalted; and all praise belongs to You for what You have ordained, and to You is thanks for what You have bestowed upon us and entrusted.

We seek Your forgiveness and we turn to You.

May God send prayers and blessings on the best of His Creation Muhammad and on his family, and his companions.

GLOSSARY

Adab	Correct behaviour
Al-	‘The’: the Arabic definite article, e.g. *al- Aqîda*: ‘the creed’
AH	See Hijra
‘Aqîda	Creed, or set of beliefs
‘Asr	The Afternoon Prayer
Arkân	Plural of rukn: “pillars” or “essentials”
’Awra	Private parts
Barzakh	The interplane between this world and the Hereafter
Duhâ	Supererogatory mid-morning prayer
Dhu’1-Hjja	The 12th month of the lunar year
Fard	Obligation (pl *furûd*)
Farj	Sexual organs
Fâtiha	Opening chapter of the Qurân
Ghalabat zann	Overwhelmingly strong supposition
Ghusl	Washing of the whole body with a specific intention
Hadîth	Saying of the Prophet or report of his action or approval, or his description
Hajj	Pilgrimage
Hamd	Praise and thanks

Harâm	Forbidden
Hasad	Envy
Hawd	The Prophet's Pool
Hijra	Migration. Dates which refer to the Hijra or are followed by AH, After the Hijra refer to the migration of the blessed Prophet from Makka to Medina, which took place on July 16 622 CE
Hiqd	Spite
Hudûr	"Presence", concentration
'Ibâda	Worship, acts of worship
Ihrâm	The state in which the Hajj is performed, the hajj garments
Ikhlâs	Sincerity, single-heartedness
Imâm	Leader, prayer leader
Imân	Belief
Irâda	Wanting, aspiring
'Ishâ'	The Night Prayer
I'tidâl	Straightness, standing erect after the *rukû'*
Janâba	A state which requires a *ghusl*
Janna	The Garden of Paradise
Jum'a	Friday congregational prayers, Friday
Jinn	One of God's creation made of fire and made responsible for their actions
Ka'ba	The Sacred House at Makka

Kâfir	Disbeliever
Khalq	Creation, mankind
Khums	War gains given to the state
Khushû'	Submissive awareness
Khusûf	Lunar eclipse
Khutba	Sermon
Kusûf	Solar eclipse
Madd	A measure equal to 0.5057 litres
Ma'dan	Mines
Maghrib	Prayer performed immediately after sunset
Makrûh	Reprehensible
Mandûb	Recommended
Mîqât	The boundary around Makka, the place at which the pilgrimage begins
Miskîn	Poor, destitute or unfortunate person
Mizân	Balance
Mu'âshara	Seed crops and fruit
Mubâh	A morally neutral action
Muharram	The first month of the lunar year
Mukallaf	Someone with legal responsibility for his or her actions
Munâfiq	Hypocrite
Na'am	Livestock

Najâsa	Filth
Naqdân	Gold and silver, money
Niyya	Intention
Qadâ	God's decree that something will occur
Qadar	God's implementation of His decree
Qahhâr	The Subduer
Qibla	Prayer direction, direction of the Ka'ba
Qunût	Special supplication offered after rising from the second *rukû'* in the *subh salât*, morning prayer
al-Rahmân	One of the 99 names of God (see note one)
al-Rahîm	One of the 99 names of God (see note one)
Rak'a	Cycle of actions within the ritual prayer (p1 *raka'ât*)
Ramadân	The 9th month of the lunar year
Râtib	Regular devotion (pl. *rawâtib*)
Ribâ	Usury
Rikâz	Buried gold or silver
Risâla	Treatise or letter
Riyâ'	Showing off
Rukn	Sing of *arkân*
Rukû'	A bowing position
Sabr	Steadfastness
Sa'y	The sevenfold procession between the hills of Safâ and Marwa

Sahîh	Sound, or healthy. A category of *hadîth* whose authenticity has been proven
Sajda	Prostration
Sâlât	The ritual prayer
Sâlih	Righteous (pl *sâlihûn*)
Sharî'a	The moral, religious and legal code of Islam
Sha'â'ir	Sacred acts or places
Shawwâl	The 10th month of the lunar calendar
Shurût	Preconditions (sing: *shart*)
Shukr	Thanks
Sirât	Path
Siwâk	Tooth stick recommended by the Prophet for oral hygiene
Subh	The compulsory morning prayer (also called *fajr*)
Sunan	The Way of the Prophet
Sunan	(Pl. of *sunnah*) Hence, a written compilation of the words and actions of the Prophet
Tâbi'i	Followers, those Muslims who did not live during the lifetime of the Prophet, but met some of his Companions
Tahâra	Purity, purification
Tarâwîh	Night prayers performed during the month of Ramadân
Tashâhhud	The prayer of bearing witness or the prayer of greeting which is read while sitting in the *salât*

Tashrîq	The days following the Day of Slaughter (9th Dhul Hijja)
Taslîm	The salutation which ends the *salât*
Tawâf	The rite of circling around the Sacred House in Makka
Tawâf ifâda	The principal (circumambulation) of the Hajj rites
Tawfîq	The gift of God which allows His slave to act rightly
'Umra	The lesser pilgrimage
Wâjib	A duty
Witr	The last prayer of the evening, which ends with an odd number of *raka'ât*
Yaqîn	Certainty
Zina	Sexual intercourse outside marriage
Zuhr	Early afternoon prayer

PERSONS MENTIONED IN THE TEXT

'Abdallâh ibn Ahmad Balfaqîh. Scholar of Hadramaut and the teacher of Ahmad ibn Zayn al-Habashî.

'Abdallâh ibn Anîs (died 80 AH /700 ce). A Companion of the Prophet.

Abû Hanîfa (d. 83/702). Imâm of one of the four orthodox schools of Jurisprudence.

Abû Hurayra (d. 59/679). Companion of the Prophet, known for his great ability to memorise hadîth.

Ahmad ibn Hanbal (d. 241 /855). Imâm of one of the four orthodox schools of jurisprudence.

al-Bayhaqi (d. 488/1066). Gatherer of hadîth, and Shâfi' jurist.

al-Ghazâli (d. 505/1111). Great reviver of the religion, a Shâfi' legal expert, and writer of many books, among them *Ihyâ' 'Ulûm al-Dîn*.

al-Shâfi' (d. 204/820). Imâm of one of the four orthodox schools of jurisprudence.

al-Shâtirî, A.(d.1360/1940). Scholar and jurist of Hadramawt.

Ali, Abdullah Yusuf (d. 1367/1948). Translator of the Qur'an.

Anas ibn Mâlik (d. 91/709). Companion and personal servant of the Prophet.

Balfaqîh. See Ahmad ibn 'Abdallâh Balfaqîh.

Ibn Juzayy (d. 737/1336). Commentator on the Qur'an, Mâlikî jurist and linguist.

Ibn Mâjah (d. 273/886). Compiler of the collection of hadîth. known as the *Sunan* of Ibn Mâjah.

Mâlik ibn Anas (d. 179/792). Imâm of one of the four orthodox schools of jurisprudence.

Quasem, M.A.. Contemporary Bangladeshi writer and translator of the works of Ghazâlî.

al-Ṭabarânî (d. 360/970). Compiler of the three hadîth. collections known as *al-Mu'jam al-Kabîr, al-Mu'jam al-Awsat* and *al-Mu'jam a1-Saghîr*.

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